

THE
CHARLESTON GOSPEL MESSENGER,

AND
Protestant Episcopal Register.

Vol. XVI.

MAY, 1839.

No. 183.

FOR THE GOSPEL MESSENGER.

THE CHRISTIAN SABBATH,—THE OBLIGATION OF OBSERVING IT.

In an essay published some time since,* it was the object to point out the advantages, not only of a spiritual nature, but physical, intellectual, and moral, of the Sabbatical institution—the blessings it confers on individuals, and on society, on the small society of a family, and the large one of a nation, and from such considerations to recommend the observance of it as promotive of man's interest individually, and in his social relations. But it is the present purpose to take much higher ground, to show that this observance is a duty—a solemn duty, for the neglect of which, personally, and so far as our influence and authority can guard and foster it, we shall have to give account.

1. The appropriation to religion of one day in the week, is a very remarkable custom, whether we consider its origin; its antiquity; its design; its usefulness; or its adoption, by so large a portion of mankind. Its date is the beginning of time, and its author is the Almighty. "On the seventh day God ended his work which he had made, and he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and sanctified it."† To bless a *man* is to bestow on him a good wish, or some other benefit. But to bless an inanimate object, is to make it an *instrument* of good to a living creature. "The cup of *blessing*" in the holy communion, is so called by our Lord, because it is a *means of grace* to man. When we read of God blessing the seventh day, the meaning must be, that he appointed it as a means of blessing, or benefit to mankind. To sanctify a human being, is to impart to him a holy disposition. But to sanctify the temple, the vessels of the sanctuary, and a portion of time, can mean nothing besides separating them from worldly for religious uses. Here then it is declared, that one day in seven has been set apart by God for the service of religion, and with a reference to the benefit of his creatures. There is not the least intimation, that this appointment was connected with any particular nation, or one age of the world rather than another. It was made, in the beginning, before men became divided into nations. It was made, when there was but one man on the earth, and thus the

* Gospel Messenger, Nov. 1837.

† Genesis ii. 2, 3.

day,—God blessed the Sabbath day and *hallowed it* ;” or set it apart, for that is the true meaning of “*hallowed*.” The *obligation* of keeping it is rested not upon the law now given, but on the law given in the beginning, as recorded in Genesis, which was addressed not to a particular people, but to all mankind. The Jews are required to *remember* the Sabbath day, *remember* implies that it was appointed before, and they are to remember not as Jews, but in common with all mankind, as members of the one human family, for whose benefit soon after their creation, the institution was appointed. The words are not the Lord “*now* blesses,” but he did bless, and set apart, i. e. in times past, the Sabbath day, and when was *that* time? the beginning of time, and therefore all nations are concerned in it.

IV. That declaration, there remaineth a rest for the people of God, is usually understood to intimate that the *heavenly* rest is typified by the earthly rest, the Sabbath. Now as the *heavenly* rest is, so *its type* must be an object of interest not to particular individuals only, but to all the pious. Typical performances are of course to be continued, until the necessity for them is removed by their *fulfillment*. It follows therefore, that the Sabbath is to be observed by all men, until the end of time, when its antetype the eternal Sabbath will commence.

V. The holy day is commended to human attention, as by precepts, so also, by *example*. He who said “Let there be light and there was light,” could, by a single act, have accomplished the whole work of creation, but the *gradual* method of operation was preferred, not improbably as a means of conveying to mankind some useful lessons. In like manner, that part of the divine arrangement, whereby he rested on the Sabbath day, there is good reason to believe, was intended both to instruct men, as to the manner in which the Sabbath ought to be observed, and to furnish a strong motive, even the highest example, for its perpetual and general celebration. Isaiah states a position to which the mind instantly and unavoidably assents, “The everlasting God, the Lord, the creator of the ends of the earth, *fainteth not*, neither is *weary*.” How remarkable, then, is the phraseology, “The Lord rested.” Why should *he* rest, but to instruct man; to teach him, by example as he had by precept, to keep the Sabbath day? That such was the design of the Almighty, in thus particularly recording the fact of his having rested, is reasonably inferred from his usual method of instructing men. Throughout his scriptures truth is inculcated, and duties enforced by both precept and example; as by words, so also by visible signs and sacraments. It scarcely needs to be added, that this infinitely exalted example, could not have been intended to operate in a sphere less wide than all the ages of time, and to influence a less number than all mankind.

VI. The conduct of our blessed Lord in relation to the Sabbath, corroborates the idea of its *general and perpetual obligation*. The Pharisees censured his healing the sick, and permitting the disciples to pluck the ears of corn when they were in want of sustenance, on the Sabbath day. It is remarkable, that he does not assert that it was about to be abrogated. On the contrary, he admits the obligation of keeping it, as indeed his practice uniformly had declared, and *objects only* to the super-

stitious observance of it,* insisted on by his accusers, unanswerably alledging that it is lawful to do good, and to save life on that day, and that the Sabbath was made for man, (not for the Jew only but for *Man*) and not man for the Sabbath. The argument, it has been well remarked, between our Lord and the Jews, was not whether the Sabbath was to be observed by Christians as well as they, but whether works of necessity and mercy were lawful on that day.†

VII. The general obligation of the Sabbatical institution may be satisfactorily proved by the reason of the case. Man is bound to cultivate religion in his own heart, and in society. He is therefore bound to employ the best means in his power, for effecting such a purpose. Now no one will deny that the institution we are considering, is a valuable instrument for advancing religion, indeed that its advancement without the aid of such an institution, cannot reasonably be expected. The obligation to cherish and to do all we can to encourage a general respect for it, seems to be a legitimate inference from the obligation to be religious, and to promote the spiritual benefit of our fellow men.

VII. That men are mutually bound to promote each other's welfare, or that beneficence is a duty, will be generally admitted. But what custom, (I am now alluding merely to its *temporal* influence) can be mentioned with which the comfort of the great mass of mankind is more identified than it is with the Sabbatical institution. What immediate, and wide spreading misery would be the consequence of abolishing its humane regulations. Their beneficent operation creates a strong obligation to guard them from infraction, and to encourage by influence, example and every method their being generally observed.

VIII. The divine origin of the Sabbath may be reasonably inferred from the *knowledge of this institution being so widely diffused*. That very ancient author, Hesiod, calls the seventh day "*sacred*, and the illustrious light of the sun." Tibullus says, "On the seventh day, the ground rests, the ploughman and the plough." Homer, "Then cometh the seventh day, which is sacred or holy." Linus, "All things were made perfect on the seventh day." The division of time by weeks, is said by those who have looked into the subject, to be uniformly observed all over the East.‡ Those divisions of time which depend upon the motions of the earth or the moon, might be adopted by different nations without mutual consultation. But the division by weeks is arbitrary, and must have been adopted *on authority*. Now it is unreasonable to believe that *human* authority, would have been sufficient to induce its very general reception, since there are no motives of convenience recommending it. It is probable therefore, that it passed from country to country, accompanied with the information of its *divine institution*, which we have recorded in Genesis. When it originated, Adam only was created. How easily may the general acquaintance with it be accounted for on the supposition that it was handed down from him as a part of divine revelation.

* Luke vi. 1, 6. Matt. xii. 2, 10. Luke xiii. 10. Mark ii. 23, 28. Macobees ii. 35.

† The Pharisees' nation would forbid even the works which priests do, essential to divine worship.

‡ Encyclopedia, Dwight's Theology, vol. iv. p. 45.

But how inconceivable its general adoption on the supposition of its human origin. From the reverence entertained for the Sabbath, even in heathen lands, we deduce another inference, viz: that the *common sense* of mankind promptly arrived at the conclusion, that it was intended for the benefit of *all men*, and not of the Jews exclusively—that it was a privilege to be enjoyed, and an obligation to be discharged in all ages, by all men who feared God.

Before dismissing this part of the subject, I will briefly advert to some objections which have been urged against the general obligation of the Sabbath.

1st. It has been said that there is no record of its having been observed by the Patriarchs, or indeed until the Jews were in the wilderness. The want of record does not prove the non-observance of it by the Patriarchs. But if it did, their non-observance of it would not prove that it was not binding on them. It would only prove that they neglected their duty. We may remark, however, though it be not necessary for a satisfactory reply, that there being no record of its observance, is not evidence that it was neglected, for the objectors will not affirm that it was neglected by the Jews after the giving of the law from Mount Sinai, and yet during five hundred years from that period there is no record of *their* observing it.*

2nd. It has been suggested, that the Sabbath has been *abolished*, as were confessedly the ceremonial Jewish observances. But the answer is obvious, that the Sabbath was not a ceremonial but a moral institution. The objection more definitely stated, is founded on Coloss. ii. 16. "Let no man therefore judge you in meat or in drink, or in respect of an holy day, or of the new moon, or of the Sabbath days, which are a shadow of things to come, but the body is of Christ." The basis of this objection is that the Sabbath days mentioned, refer to the weekly Sabbath, which is altogether an assumption, and an improbable one. We read in Lev. xxiii. 24, "In the seventh month, in the *first* day of the month, shall ye have a Sabbath,—verses 27 and 32, also "on the tenth day of the seventh month, it shall be unto you a Sabbath of rest." Here then are the first and tenth days of the same month called Sabbaths. *They* were ceremonial. To them and like Sabbaths, the text above quoted refers, for they are associated with the mention of other ceremonial regulations, as to meat, drink, new moon, &c. It is the obligation of *these* Sabbath days not the weekly Sabbath, which has ceased. But even if the Apostle does refer to a weekly Sabbath, it was probably *that* of the *seventh* day, which the Jews persisted in observing, although it had been superseded by the Christian Sabbath, held on the *first* day of the week, in memory of the Redeemer, and which was in his time usually called the Lord's day, to distinguish it from the Jewish Sabbath.

3d. In Romans xiv. 5, the Apostle remarks, "One man esteemeth one day above another, another esteemeth every day alike. He that regardeth the day regardeth it unto the Lord, and he that regardeth not the day to the Lord he doth not regard it." In this passage he is sup-

* Dwight, vol. iv, p. 43

posed by some to have taught that, under the Christian dispensation, there is no one day more holy than another. But on looking into the context, we find he is discoursing on the ceremonial observances of the Jews, affirming as he did in the text previously cited, that *they* were not obligatory on Christians. Still he who conscientiously believed them binding was right in conforming to them. The subject of the weekly Sabbath, instituted in the beginning, and preserved in the primitive Church, was not before him. If it had been, there is no reason to believe that his sentiments and his practice would have differed—for we read of his being with the disciples when they came together to break bread, and preaching to them on the first day of the week.

From the early institution of the Sabbath, as recorded in the 2d chapter of Genesis, the remarkable *manner* in which the Jews were instructed respecting it, in the wilderness; the fourth commandment; the typical character assigned to it by St. Paul; the example of the Almighty in resting on that day; the utility of this institution both spiritually and temporally; and the degree of reverence attached to it in all ages, and amongst so many nations, we have inferred its general obligation, and we have also briefly noticed some texts which have been thought to invalidate that opinion.

(To be continued.)

FOR THE GOSPEL MESSENGER.

VARIANA.—No. 10.

The costly taste of the age of Solomon, is certainly without parallel, in modern times. "His throne was gold and ivory. The throne of the Parthian Kings was of gold encompassed with golden pillars, beset with precious stones. The Persian King sat under a golden vine, the bunches of whose grapes were made of several sorts of precious stones."

Elegant and expensive dress which, by some, is thought inconsistent with a Christian profession, is well vindicated by the remark of a great man. "Apparel &c., are the outworks which preserve majesty itself, from approaches and surprisals. Whatever prince departs from these forms and trappings and ornaments of his dignity, and pre-eminence, will hardly be able, at some time, to preserve the body of majesty itself from intrusion, invasion and violation."

As bearing on the question of infant baptism, it is worthy of notice that in Matt. xxviii. 19, the word translated, "teach," might be properly translated "make disciples of," but in verse 20, the word translated "teaching" is a different one and properly implies instructing, so that the passage has *this order*. 1st, Disciple all nations by baptizing them. 2d, Teaching them, &c., and not as the Baptists suppose, is teaching *before* baptizing. On the immersion question, look at Matt. xxvi. 23, and Mark xiv. 40, where dipping being indisputably designed, the Greek word is not the same as in the commission. Matt. xxviii. 19.

1 Kings xix. 19. It has not probably been noticed by many, that Elisha like Cincinnatus, was called from the plough—this to the service

of the State—that to the Church. Patrick instructively remarks: "This shows him to have been a great man, who looked after his business himself. In Homer, we see kings and princes, labouring with their own hands. They did not think that to do nothing, was to live nobly, but they studied how to cultivate their lands, and employed themselves, as well as their servants, in that business."

On 2 Kings ii. 9, Bishop Patrick well remarks: "They are much mistaken, who imagined that Elisha begged as much more of the spirit as Elijah had, for that had been very arrogant. He desired only to have such a portion of it, as the first born in a family had of his father's estate—that is, as much more of the spirit as any of the rest of the sons of the prophet, for the portion of the first born was double to that of the rest of the children"—"Go up, thou bald head, go up," that is as Elijah had done, to heaven—thus they sneered at the ascension of Elijah, and bade Elisha go up to heaven also, that they might not be troubled with him.

The difference, says Drelincourt, between an earnest and a pledge, is this: When that which is promised, is done, the *pledge* may be taken back, but the *earnest* remains always and is part of the sum to be paid: the earnest is never taken away, but men add to it the remaining sum promised. We have a small part of the kingdom of heaven, intrusted in our hands, during this life, we have now some jewels of the incorruptible crown which is promised hereafter. This part shall not be taken from us, this bright beam of our future glory shall never be put out in the life to come.

"I am persuaded," says St. Paul, Rom. viii. 39, "that neither death &c., shall be able to *separate* us from the love of God,"—whereas Ruth (i. 18,) says to Naomia, that death alone should separate them.

As the fruits brought by the spies, (says Drelincourt) were the *same* that the children of Israel were to feed on in the promised land, so the (spiritual) fruits that we relish in the wilderness of this world, are fruits of the tree of life, with which we shall be fully satisfied in heaven,—grace here is the beginning of glory—the light of the soul here, shall shine brighter in heaven, the same holiness that adorns at present our souls, shall be their ornament and glory hereafter.

1 Chron. xxi. 13, 14, David said, "Let me fall into the hands of the Lord—so the Lord sent a pestilence." "The pestilence (says Patrick) is more properly called, "the hand of the Lord," than other common calamities, for they have visible causes, but none know whence this sudden destruction comes, but immediately from the hand of God; when there is no alteration we can see in the air or other elements." The Psalmist has the same idea, when he says, "the pestilence walketh in darkness," that is, the second causes of it are hidden. Medical men are constantly varying their theories as to the origin of epidemics. Now it is a moist, now a heated atmosphere, now the absence of the electric fluid and again the presence of comets. But the Scripture explanation stands firm, viz: that pestilence has either no secondary cause, or such a one as man has not yet discovered.

Of the antiquity of the Bible, we are reminded by the fact that Homer the father of poetry, (as he has been called) was a cotemporary of King David. But the Bible history relates to many generations before David.

1 Chron. xxiii. 27—29. "The Levites—their office was—for all manner of measure and size." They were to see that the just measure for things liquid, and the just size for things dry, were exactly kept, and not altered. All measures and weights, (that is the model of them) were kept in the sanctuary, in the custody of the Levites. Hence we read, "the shekel of the sanctuary." Weights and measures were reckoned among holy things—and so they were in the temple of the Pagans, and afterwards in Christian churches." This is certainly a remarkable fact, and it illustrates the care of providence to maintain justice between man and man. We read, "a false balance is abomination to the Lord, but a just weight is his delight. Shall I count them pure with the wicked believers, and with the bag of deceitful weights."

In 2 Chron. xxxii. 18, &c., we find directions for the maintenance of the "little ones," and the family in general of the priests, and Bishop Patrick well observes, "this seems to be a reason why such care was taken of their wives and children, because the husbands were wholly given up to the service of God, and could not follow any other employment, whereby to provide for the maintenance of their families." It may be added, those excellent institutions for the relief of the widows and orphans of the clergy, extend this family provision beyond the lives of the paternal head, and thus they take away all temptation from the minister to engage in secular concerns or occupations for making money to lay up, for the support of his family after his decease.

The accurate and complete knowledge of holy Scripture which the ancient Jews possessed, is attributed in a great measure to the *systematic* reading of that precious word, in their synagogues, on every occasion of public worship, for, "as Josephus reports, *by this means*, the people became so acquainted with their law, that if any person asked any of them concerning it, he would more readily tell every thing, than his own name."

Some religionists of the present day are scrupulous about speaking of a human creature as property. But Bishop Patrick, commenting on Nehemiah v. 8, "our brethren who were sold unto the heathen" says of their slaves they were "their own proper *goods*."

The disinterestedness of Nehemiah, and the reason of it remind us of the like conduct on the part of several clergymen in our own country: "He would not, (remarks Bishop Patrick) do that which was lawful, when he saw it would be burthensome to his countrymen, and therefore lived upon his own estate, and upon the salary he had of the king of Persia." Many of our clergy live on their own property, or keep school, or otherwise labor, that they may not be burthensome to their flocks, and when some of those flocks too, are quite able (but alas, not willing) to maintain them and their families.

On Nehemiah xiii. 10. "I perceived that the portions of the Levites had not been given them, for the Levites were fled every one unto his field," Wolphius remarks, it is a great artifice of the devil, by his instruments to defraud the ministers of religion of their necessary maintenance, that he may thereby abolish religion itself.

FOR THE GOSPEL MESSENGER.

EXTEMPORE PRAYER.

Messrs. Editors,—In the "Southern Churchman," for March 8th, extracted from the "Episcopal Recorder," is an article, in which it is successfully shown, that extempore prayer *in private worship*, is not forbidden, either directly or indirectly, by our Church. But who ever questioned this position? Whether in *social* worship, that is, the worship of the Church, the family, or where there is an *united* prayer, that is, where he who prays, is not praying by himself, but with another; extempore prayer is lawful, and if so, expedient, are *other* questions, respecting which, your correspondent would say a word or two. Prayer before all sermons, or lectures, and on all other occasions of public worship, in which the ministers of our Church engage, must consist either of the morning or evening prayer, or of a selection of prayers from the Book of Common Prayer. To prevent all question, on this matter, the 45th Canon, besides reciting as above, goes on to say, "and in performing such service, no other prayer shall be used than those prescribed by the said book."

By "public worship," say some, is intended, nothing more than worship in a Church. But if so, why did not the framers of the Canon, who certainly have not been sparing in words, add those words "in a Church?" If they had, a question would probably have been raised, as to what is a Church, and as many of our Churches, (indeed almost all the old ones built before the revolution, when we had no Bishops) have not been consecrated, they might be said to be no Churches. The strict construction, in fact would invalidate the Canon, for nothing would be more easy for those who disliked it, than to call the place of public worship, a lecture room, a Sunday-School, or a religious social room. It is but lately at least, in our Church, that we have heard of any other than closet prayer, (where one person only is engaged) private prayer (where two or three friends, or the minister and the sick or afflicted unite,) family prayer and public prayer, to which it is understood, may be admitted as many as the room can conveniently accommodate. *Social* prayer, by which is ment, a prayer meeting held in a lecture room, a private house, and which is accessible to the whole congregation, surely is public prayer, as that term is generally understood, and as must have been intended by the Canon, which of course uses language not in a technical but in the ordinary sense. It appears to us then, that at "prayer meetings," technically so called, extempore prayer is forbidden, and more prayers taken from the Book of Common Prayer are prescribed by the spirit, and the letter of the Canon above referred to. But as to prayer in which two or more friends unite, in a

private way, may not the leader pray either extempore, or with a form as he chooses? Certainly he may. The Church is silent on the point. But *ought* he to use an extempore prayer? I think not, or at least sparingly, (as a sentence or two called for by some peculiarity of circumstance) and for these reasons. When you pray with another, it is of course his prayer as well as your's, and he ought to know before hand what you are going to say. You would not allow (it is well remarked in the "Blacksmith's letters," an admirable work in favor of forms of prayer) another to offer in your name, a petition to civil government, without your first seeing the petition, lest it might contain some idea or expression which you disapproved, and how much more particular should you be, that the petitions offered in your name to the King of kings, should convey your real sentiments, and be in every respect unexceptionable. Let him then who prays by himself, have the utmost latitude, but when he prays with another, let him tell that other, what he is going to say, or which is the same thing, use a form, with which he is acquainted, adapted to their mutual situation; for example, you and your friend or friends, agree to pray together for repentance, what more suitable petitions can you offer, than those contained in our confessions and collects, with which he is acquainted, or which he can read and consent to before you offer them—and so as to faith, or any other Christian grace, as to "recovery from sickness," resignation under affliction, &c.

The article which has occasioned these remarks, intimates, or at least seems to intimate, that extempore prayer, (the single case of public worship in the Church excepted) is not only canonically lawful, but is expedient, and therefore we have noticed it as above. And have only to add, as another objection to the use of extempore prayer, in united worship, these considerations which strike us with great force, viz: that it weakens the regard of the people for a "form of prayer," leads them to ask, if it be dispensed with on so many occasions, why not on *all*; and to draw unfavorable comparisons between the ardor of the extempore and the sobriety of "the form,"—an ardor which is often false fire, having its origin not in devotion, but in the vanity of the leader, who, gratified by his own eloquence, is spirited, while his coldness in using the far better prayers of our book, is owing to his undervaluing and not feeling them. In the "Homily on Prayers," there is nothing inconsistent with the views here expressed.

P.

NOTICES OF NEW PUBLICATIONS.

An Exposition of the Articles of Religion of the Protestant Episcopal Church, in the United States of America, to which are added, some useful extracts. By Andrew Fowler, A. M., [late] Rector of the Protestant Episcopal Church, Edisto Island, South-Carolina.—This book will be very useful to our clergy to refresh their knowledge—to candidates for holy orders, as an abstract of the larger works they have or ought to read on the same subject—and to our laity in general as communicating information—settling the sense of our Articles, and establishing their

authority by holy Scripture, and by those "ancient authors" the fathers of the three first centuries, whose interpretations of holy writ are valuable as coming from such learned, intelligent and holy men, but chiefly as manifesting the sense in which texts since controverted, were understood in those primitive and purest ages.

If it be true, that this work contains nothing "new," we reply, "the old is better." But there are facts, and reasonings, and illustrations, and we add, thoughts which we at least have not met with elsewhere. For example, the "extracts, which are the Articles &c., of other denominations, and the doctrines of such leading men as Calvin and Twiss, being placed in juxta position, with our Articles, mark by comparison, the points on which the latter are silent, or differ, and thus enable the reader to discover, or at least to perceive more clearly, what our Church maintains, and the spirit in which she inculcates the high doctrines of Christianity. Let any one read the "Lambeth Articles" and then the "extract from the third chapter of the Constitution of the Presbyterian Church," and he cannot avoid the conclusion (which we do not recollect to have seen noticed before) that the framers of the latter had the former before them. The following quotations will not only vindicate our remarks but recommend the work, (which might be advantageously introduced into our Sunday-Schools and indeed our Academies and Colleges, as a text book) but also convey to our readers a knowledge of important facts and considerations.

"Presbyterians say, that these Articles are Calvinistic; if so, why did they not adopt them? Yea, they say, that they are as strongly Calvinistic, as the Articles of their own Confession of Faith: if that be the case, why then did they strive with all their might, in 1601, to have them set aside, and to introduce in their stead, what are called the *Lambeth Articles*?" In the VIIIth Article on the "Creeds," several ancient expositions of the faith are set forth which remarkably corroborate those creeds. These remarks are excellently discriminating.

"What is here meant by the phrase *good works*?"

"It manifestly denotes works that are only *speciously* or *comparatively* good, whence they are called good, but improperly; for, in reality, they are not good, as already hinted: and therefore, they are called a man's own good works, in the former part of this Article; such works as are performed by a man's own natural strength and ability, without the aid of divine grace to strengthen him in the performance of them,

"And what does the Church mean by the *good works* which are said in the latter part of this Article, to be *pleasant* and *acceptable* to God?"

"She does not mean such as are *strictly* good, and consequently *pleasant* and *acceptable* to him in their own nature; but she manifestly means works *imputatively* good, towards the performance of which, God's preventing and assisting grace is undoubtedly necessary." "When our Church condemns the doctrine of justification by works, she does not deny the necessity of our living in obedience to the laws of God, as that without which we cannot possibly be saved; but she denies that any works of ours are strictly good, or have a real worth of their own, so as to merit or deserve the remission of their sins upon their own account,

That by faith our Church means not the bare act of believing, as separate from other instances of obedience; but a lively faith that works by love, and is accompanied with every branch of Gospel holiness." "The doctrine of our Church in some places, is utterly irreconcilable with the absolute and irrelative predestination and election or reprobation of both the Supralapsarians, and the Sublapsarians: For First, the Church prays to God just before a child is baptized, that it may receive the fulness of his grace, and ever remain in the number of his faithful children: and after it is baptized, she thanks God that it is regenerated with his Holy Spirit. And yet surely all children that are baptized, are not saved. Wherefore in the judgment of our Church it is evident, that some persons who had received the fulness of God's grace, and were in the number of his faithful children, and regenerated, with the Spirit, do afterwards fall away. Secondly, in the burial office, we pray God, that he would not suffer us in our last hour, for any pains of death to fall from him. This petition is to be said by the elect, if there be any such amongst us. It is possible therefore, in the judgment of our Church, for those that are elect, not barely to fall from God, but even to fall from him in their last hour; that is, totally and finally."

"2. In what manner will it please God to deal with those among whom Christ has not been preached.

"That is not our business to determine any farther than Christ has revealed; charity requires us to hope well of such as live up to the rules of right reason; but to place them upon a level with the Church of God, would be the very height of boldness and presumption." The parenthetical remarks well expound the XIth Article, and on the XIXth Article much light is shed by satisfactory arguments.

These are important facts, if known, too often overlooked. "Ischyas, who was deposed by the Synod of Alexander, because Colluthus, who ordained him, was no more than a Presbyter, though pretending to be a Bishop. The Council of Sardica and the Council of Seville in Spain, acted in like manner on the like occasion." The XXVth Article says, "they that receive them (the sacraments) unworthily, purchase to themselves damnation, &c." thus affirming the same of *Baptism*, as of the Lord's Supper. "No more is required of mankind, in the participation of the holy Eucharist, than is required of them, in the use of the Lord's Prayer, in order to render it acceptable to God, and profitable to themselves. For God is a Spirit, and they that worship him, must worship him in spirit and in truth; and that is all that is required of us in the participation of the Lord's Supper. The Greek word translated *damnation*, (1 Cor. xi. 29,) ought to have been rendered *punishment*. The drunken and gluttonous Corinthians, by their intemperate eating and drinking, brought sickness upon themselves; and, to such a degree, that many died of it. Their punishment was of a temporal nature, which would prove eternal if persisted in till death." "The reading of them (the Homilies) in the congregation, was likewise in opposition to the Puritans in that country, who contended that nothing ought to be publicly read in Churches, besides the sacred Scriptures." "In the holy Eucharist we commemorate, not the life of the Lord, but his death, in

which the blood was separated from his body : and to represent his blood thus separated from the body, the cup was consecrated apart by him." Calvin writes : " As many therefore as he created to live miserably, and then perish everlastingly ; these, that they may be brought to the end for which they were created, he sometimes deprives of the possibility of hearing the word, and at other times by the preaching thereof, blinds and stupifies them the more. He calls to them that they may be the more deaf ; he kindles a light, that they may be the more blind ; he brings his doctrine to them, that they may be more ignorant ; and applies the remedy to them that they may not be healed." The Constitution of the Presbyterian Church says : " Neither are any *other redeemed* by Christ, effectually called, justified, adopted, sanctified, and saved, but the elect only."

It appears to us, that the exposition of some of the Articles might have been usefully abridged, for points controverted by no Christians and some of them by none but Atheists, are elaborately vindicated by texts of Scripture, and quotations from the fathers. Is it consistent with the precision of this work to call Christ (page 13,) the Saviour of *man-kind*? Is he not rather the Redeemer of all, and the Saviour of them that believe? Would not the answer at the end of page 120, have been much strengthened by prefixing these words, " From the New Testament," and so that the matter should not rest merely on the " concurrent testimony of ecclesiastical writers." Who is Mr. Norman, p. 121? Is not a note needed there?

Sunday-School Visiter.—The number for March quotes this emphatic passage from the North American Review. " Let any man, dwelling in the United States, consider this fact,—that he is living in the midst of some millions of human beings, having strong bodies, strong wills, clear heads, and mighty passions ; let him consider, further, that these millions suffer him to pursue his business, and sleep quietly at night, because they see it to be their interest, or feel it to be their duty to do so, but that as soon as they cease to see it their interest, or feel their duty, they may pull his house about his ears, and hang him upon the nearest tree ; and he will feel, to his heart's core, the necessity of wide-spread moral and religious education *to his safety*. And should he go one step further, asking how he could excuse himself were he to close his ears against the cries of boys and girls starving in the streets, and then remember that every crime is the inarticulate groan of a starving soul, and he will feel the necessity of universal religious education upon the nobler ground of his own duties. Religious education ; not intellectual education,—that of itself protects no man ;—not moral education, for morality without religion is for the mass of men impossible ; but religious education is wanted,—nay, Christian education. Our government rests upon Christianity as its basis. Take from man the Christian views of human nature ; and liberty, equality, and republicanism, would be perfectly farcical ; and in no way can we retain liberty and a republic, but through the influence of Christian truth. * * * We hear enough of *our* rights ; let us hear something of God's right, and of *our* duties. The

cry, that our rulers are our servants, rings through the land. let us not be backward in spreading the counter-cry, that we are all servants of CHRIST." These are good hints: "How much of your weekly or annual gains do you give to Christian purposes? I speak not now of poor rates or the like, for that is a matter of law and necessity: but how much do you voluntary give to the buying Bibles for your poorer brethren; how much to build Churches; how much to spread the Gospel among the heathen nations? (Some give one-tenth, some one-twentieth, and some one-fifth of their whole income.)" * "After the example of the Apostle, I would recommend you to lay by, every week, or month, a certain sum, for the best distribution of which you might consult the clergyman of your parish." "The most prominent practical defect in the Church at present is the want of contemplation. Such is their zeal for the welfare of others, that men have little time to attend to their own welfare. We have chosen the easier work of the two: it is really less laborious to improve ourselves, while there is in it more apparent labor, and oftener more apparent and immediate success. There is such a demand for external work, on the part alike of the laity and clergy, as leaves to both but little leisure, and too often little inclination for the hidden work of the heart. There is much more honor paid to the command, "be instant in season and out of season," than to that equally important precept, "meditate on these things;" and accordingly, in the midst of a growth in zeal, and growth in activity, and growth likewise in liberality, there is often scarcely any perceptible growth in grace, and in the knowledge of JESUS CHRIST. Christians have too little time, or take too little, for "looking unto JESUS," and "considering" him.

Demonstration of the Truth of the Christian Religion. By ALEXANDER KEITH, D. D. New-York, Sherman and Trevett, 1839. 12mo. pp. 336. For sale by S. Babcock, & Co.—Those who are conversant with Dr. Keith's masterly work on *Prophecy*, will need no assurance from us, of the ability and utility of this. Among the subjects mentioned in this volume, are the geological and astronomical arguments, which have in their turn, been urged *against* the authenticity of the Bible, but which now, are seen clearly to be in its favour. The subject of Egyptian antiquities, and their bearing upon the Bible, is also considered, and among the Plates is a copy of an inscription now existing on the walls of Thebes, representing the Israelites in their capacity of brick-makers, as they are described in the book of Exodus. One of the peculiarities of Dr. K's work, is, that he draws a large number of his corroborative arguments from the works of Infidels; and he shows, by placing them in parallel columns, that the resemblance between the prophecy and the description is so clear and so striking, that coming from the pen of any one but an infidel, the latter might almost be supposed to be copied from the former. The American publishers have done the cause of Biblical Literature a real service, by a re-publication of this valuable work.—*Chronicle of the Church.*

Oxford Tracts.—The Bishop of Oxford referred to some publications which had excited considerable controversy, entitled, "Tracts of the

Times." The authors of these works had endeavoured to bring into practice, the more ancient forms of worship, with regard to a more literal and formal adherence to the rubrical service. He gave full credit to the motives of zeal, piety and love for the Church, and the purity of its rites and ceremonies which the authors of these works undoubtedly possessed; but he would warn them that the agitation of the revival of customs and ceremonies in the Church, fallen into disuse, might, instead of increasing its usefulness and exalting its authority, sink it, into what some might consider, vain superstition."—*Church of England Review*.

[The following article came too late to be inserted in its proper place.]

OXFORD TRACTS.—No. 1.

Justification by Faith.

These publications have already produced a great excitement in England, and they are beginning to awaken a proportionate degree of discussion in our own country. We have no disposition to enter the arena of strife in any other character than as mediators, desirous to set forth the truth of both parties; to exhibit the points of agreement between them as well as those in which they seem to differ. There may be much of fearful poison in these tracts, and a concealed Popery which affects to array itself in the forms of Protestantism; but we confess that all the articles which we have yet seen, have utterly failed to establish these charges against them. The truth is, that most of those who have written against them in this country, confess that they have not read them; and the articles of others prove, without the necessity of any distinct confession, that their authors never saw the Tracts. For ourselves, we have read four volumes, save those parts which contain Professor Pusey's treatise on baptism; and of these alone, we can pretend to speak. What the separate publications of their authors may contain, or what errors there may be in Froude's Remains, we are of course unable to say; but the *general principles* found in those portions which we have examined, appear to us to be sound. There may be a tendency to rest in the outward signs more than is warranted by the Bible; and certainly, were we to construe the language of these volumes as setting forth, in their relative proportions, the importance to be attached respectively to spiritual graces, and divine institutions, we should dissent from them. But we are taught specifically, that these tracts are *designed for the times*, that their purpose is to call back to the consciousness and observance of Christians, truths now become almost obsolete; and viewed in this light, they must of consequence give greater prominence to those particular truths than they would have done were the authors to set forth a full exhibition of *all* the doctrines by them held important, in their relative proportions. And herein we think is to be found the cause of the many erroneous judgments which have been pronounced against these volumes. It is true, also, that they do not adopt the popular language which has become current in certain theological circles, and a departure from which is commonly denounced as heresy. If these things were observed, and the Tracts *carefully read*, we are inclined to think that many of the

charges made against them would be retracted by their ingenuous authors. In this belief we shall occasionally set forth their views on particular doctrines of importance, and let our readers judge for themselves whether they are correct or incorrect. In the present number we shall commence with the doctrine of justification by faith.

It is positively asserted, on what authority we know not, that this doctrine is repudiated by the Oxford Tracts. It may be so in those numbers which contain Dr. Pusey's Views of Baptism, or it may be done in some of the separate publications; but we believe the doctrine is not once denied in the four volumes before us. On the contrary, we are convinced it is upheld in the true orthodox sense. It is true, the same prominence is not given to it that is found in some systems of theology, nor is it viewed in precisely the same light; but we are convinced that the doctrine advocated in these volumes, can be shown to be precisely accordant with the standards of the English Church. These writers speak, not against justification by faith, but against the interpretations which some persons put upon the doctrine, and against the dissevering of it from other doctrines equally important. They tell us that it does not consist, for instance, in the effort to work up the mind to a certain state of excitement or feeling towards the Saviour, without any regard to the nature of Christ himself, to the other truths of Christianity, or to holiness of living. This, we apprehend, is the true view of the Oxford Tracts. Not the depreciation of the doctrine that we are justified by faith only, but the effort to place that doctrine on its proper basis, and to raise other kindred doctrines to their proper elevation and importance. This is our view of the course pursued in these Tracts; but if we can be shown to be in error, in our judgment, we shall retract what we have said; because from the bottom of the heart we adopt the Articles from the ninth to the fourteenth, in all their deep significance and literal import. But if our estimate of these Tracts be not erroneous, are not the authors in fact in the right and their accusers in the wrong? For whilst an absolute trust in the full, perfect and sufficient sacrifice of Jesus Christ, is the only means of salvation, is it not incumbent upon us also to recognize his divinity, as well as all the doctrines connected therewith? An Arian might profess to trust in Christ for happiness hereafter and for forgiveness of sins; but are we not bound to condemn Arianism? A Patripassian might tell us that his only hope was in the death and resurrection of Christ, and that his theory did but exalt the character of the Saviour of men; but could we therefore adopt Neotianism without guilt and heresy? A Quaker may affirm that he looks to Jesus alone for sanctification and redemption; but is Quakerism Christianity? Or an Antinomian may declare, (as they do declare,) that he alone gives due honor to the atoning merits of the Redeemer, and that no faith but his can save; but shall we on that account become Antinomians? Indeed whilst these writers are accused of attributing an *opus operatum* efficacy to the sacraments, they are in turn merely accusing some of their antagonists of ascribing an *opus operatum* efficacy to faith. It seems never to be apprehended by some writers, that there may be as much danger in adopting the latter view as there is in the former. Yet there have been in all ages, many as much

disposed to rest for salvation in an *opus operatum* faith, as on an *opas operatum* reception of the sacrament. St. Paul already in his day had to reprove those who *professed* to know God, but in works denied him, being abominable and disobedient, and unto every good work reprobate.* At the time of the reformation too, it is notorious that these classes abounded. Becon, one of the Archbishop Cranmer's Chaplains, writes against them in the following strain: "How lamentably are we overrun with hypocritical and sensual *Gospellers*! Men who have their tongues tip'd with Scripture expressions, can dispute very copiously for justification by *faith*, talk with great assurance of forgiveness by the blood of Christ, and boast of their being entered upon the list of the predestinated to glory; but then how wretchedly wide do they live of the rule they pretend to? * * * * As for distributions of charity, prayers, fastings, and other exercises of true religion, these counterfeit gospellers wont trouble themselves with any thing of this kind."† And the same race of gospellers is not yet extinct. But by saying these things do we make void the doctrine of justification by faith? God forbid! Nay, we establish the doctrine.

This is the sense in which we understand the volumes before us to maintain the doctrine of justification. They teach, that there is none other name given under Heaven among men whereby we can be saved, but the name of Jesus Christ. They teach, that all strength and grace and holiness, and sanctification, and redemption and salvation, comes to us through the alone merits of the Son of God. They believe that all the efficacy which the sacraments contain have it imparted to them through Christ: and that the Holy Spirit was given to men through his resurrection and ascension to the right hand of God. But they at the same time maintain that we must have proper views of Christ, or in theological language, that our creed must be orthodox; and that our lives must then correspond to the doctrines which we profess. If these be not the sentiments of the Oxford Tracts, with regard to justification, we shall hold ourselves in readiness at any time to be undeceived. In the mean while, however, we would furnish our readers with a few extracts from the tracts themselves, to show that we have been impartial in our statements. In Tract 22, page 15, when speaking of the Athanasian creed, we find the following language: "It is always taught, as in the Scriptures, so in the Prayer Book, *that upon true repentance, SINCERE FAITH IN THE BLOOD AND MEDIATION OF THE ONE REDEEMER*, and entire submission to the guidance of the One Sanctifier, it is, I say, *always* taught, that the door of mercy is open even to the most inveterate sinners, whatever the nature of their sins might have been; unless indeed the sin against the Holy Ghost be considered an exception." Could any one wish language more Protestant and evangelical than this? Again, in Tract No. 23, page 2, where adherence to the doctrine of Christ's divinity is urged, we have the following language: "If there is reason to believe that many or most of the members of our Church, are regardless of that true faith, and of the honour of him in whom we believe, that by their lips

* Tit. i. 16.

† Pref. to "the Jewel of Joy." A vol. of Becon's Works, has been published by the London Tract Society.

or by their lives, they set at naught his majesty, neglect his sacraments, despise his word, forsake his worship, obey not his voice, OR LOOK FOR REDEMPTION AND SALVATION BY ANY OTHER MEANS THAN BY HIS CROSS AND BLOOD, then we have every reason to fear, that these endeavours of our enemies will be successful." Faith is, indeed, a principle as strongly asserted in the system of the Oxford divinity, as in that of the Christian Observer; only the former wishes to give to other doctrines also, their proper position and force. This will be still more apparent by consulting what is said in No. 41. page 10, where all that is demanded for justification by faith is conceded, whilst yet other things are insisted on. "For instance," says the author, "the collects are *summaries* of doctrine, yet I believe they do not once mention what has sometimes been called the *articulus stantis vel cadentis Ecclesiæ*. This proves to me that, TRUE AND IMPORTANT AS THIS DOCTRINE IS IN CONTROVERSIAL STATEMENTS, its direct mention is not so apposite in devotional and practical subjects as modern Protestants of our Church would consider it." In No. 60 p. 3, we have this acknowledgment: *It may be at once allowed, that nothing can be said too high, nothing higher than the Scriptures have a thousand times said, concerning the saving virtue and acceptableness of true love and faith in Jesus Christ our Lord.*"

Many other expressions equally explicit, might easily be adduced from the tracts in support of the same view, were it needful. But we forbear. The above have been given in a sense of justice to men, who, so far as we can judge, are ready to spend and be spent in efforts to promote the glory of God and to secure the salvation of souls. K.

SELECTIONS.

EXTRACT FROM A SPEECH OF THE REV. DR. HOOK, ON EPISCOPACY.

As our blessed Lord and Saviour Jesus Christ was sent by the Father, so, just before his ascension, he sent his Apostles to be governors of his Church, to preach his gospel, and to administer his sacraments. Acting upon this commission, the Apostles called upon all men every where to repent, to believe on the Lord Jesus Christ, and to be baptized. Over the people thus admitted into the Church by baptism, they appointed presbyters (or, as we contract the word, priests,) and deacons, to minister in sacred things, while over the Churches so constituted, the Apostles themselves presided as chief pastors, or, as we now call them, bishops. So that in the apostolic age every Christian Church was thus constituted—priests and deacons officiated as the ministers and stewards of the mysteries of God, among a people who continued in the apostle's doctrine, and *fellowship*, and in breaking of bread, (or the participation of the Lord's Supper,) and in prayers, and over the whole (priests, deacons, and people,) a chief pastor presided, in the person of the apostle who founded the Church, and who occasionally visited his people, or else addressed them in pastoral letters, such as Epistles, which form so large a portion of the New Testament. Such was the apostolic system, and such is precisely the system of the Church of England. The apostles

moreover, made provision for the continuance of this system. When they found their end approaching, they consecrated successors to supply their places, as chief pastors or bishops of the several Churches. Thus was Timothy appointed to be chief pastor or bishop of the Church (or the united congregation) of Ephesus; Titus to be chief pastor or bishop of Crete. And it is a fact, which cannot be denied, that by the universal consent of ecclesiastical history, all the first Churches of the world were thus constituted. In the records of our own country almost the earliest authenticated facts is the presence of British bishops in the general councils of the Church. (Hear.) The Church in this country, as at present constituted, under bishops, priests and deacons, continued to flourish for many centuries pure in its doctrine, as well as apostolical in its discipline. But the dark ages came on. - People were unable to read the Bible, and thus by circumstances the Bible became a sealed book. And the Bible being, as it were, the sun round which the Church revolves, the virtual withdrawal of the Bible gradually caused errors, and worse than errors to creep into the Church. Through the ignorance of our prelates and people, at that time, of their own independence and rights, the Pope usurped an authority over our Church, with which he was never legally invested: and through his influence various false doctrines prevailed, and the liturgy itself was corrupted. (Hear, hear.) And so things stood till, in the reign of Henry the 8th, the sun of learning having dawned upon Europe, the Bishops of our Church perceived the prevalence of many unscriptural errors in doctrine, and many superstitious practices. And they did what they had a right to do. They did not destroy the old Church, of which they had been bishops, and which they had inherited from their Fathers, but they *reformed* it; they brought it back to the scriptural purity in which it originally existed, by receiving nothing as doctrine which was not read in Scripture, or could not be proved thereby; by declaring their own independence of every foreign Prince, Prelate and Potentate; and by translating the liturgy. It ought carefully to be borne in mind that Cranmer and Ridley, and the other blessed and glorious Reformers of the Church of England, which they reformed, and which the Papists, *after it was reformed*, **QUITTED**. It would be absurd if any one were to say to-morrow morning, to any of those here present, "You are not the same man to-day, as you were yesterday, because you have since yesterday washed your face." It would be absurd to have said of Naaman the Syrian, that he was a new man because his leprosy had left him. But not a bit more absurd would that be than for the modern Papists to say that ours is not the old Church, because at the glorious Reformation it was washed and cleansed from the defilements of the dark ages. (Hear.) The Church was at first pure, she became leprous, and she was cured of her leprosy, but still she is the same Church, and we pronounce her to be the same, though we rejoice in her cure. And thus it is that we trace the succession of our Bishops, Christ himself sent the Apostles, the apostles sent the first race of Bishops, the first, the second, and so down to our times. Or take it in the other direction. Our own beloved bishop was consecrated by a synod of bishops, each brother of that synod had been consecrated by a

preceding synod of bishops, and so back to the bishops who first established the Church of England, who were themselves consecrated by a synod of bishops in France, and these again by other bishops, until we come to those who were consecrated by the apostles, who were ordained by our Lord, who thus, as it were, gave the first impulse, the first commission, and promised to be with the order of men so constituted till *the end of the world.*

THE FAITHFUL SLAVE.

Eustace was born on the plantation of Mr. Belin de Villeneuve, situated in the northern part of St. Domingo, in the year 1773. In his youth he was noted for avoiding light and vicious conversation, and for embracing every opportunity of listening to intelligent and respectable whites.

Occupied in the labors of the sugar house, in which he became remarkably expert, he grew up respected by his master, and by his fellow slaves.

It was near the time of his attaining the age of manhood, that the revolution of St. Domingo broke out.—He might have been a chief among his comrades, but he preferred the saving to the destruction of his fellow-men. In the first massacre of St. Domingo, 1791, his knowledge, intrepidity, and the confidence of his countrymen enabled him to save four hundred persons from death. Among these was his master.

Eustace had arranged for the embarkation of M. de Belin, and other fugitives, on board a vessel bound to Baltimore. In the midst of terror and confusion, he bethought himself that his master would soon be destitute of resources in the asylum to which he was about to be conveyed; and he prevailed upon upwards of a hundred of his comrades to accompany them to the vessel, each bearing under his arm two large loaves of sugar. These were stowed on board, they set sail, but not to reach the United States without a new misfortune. They were captured by a British cruiser, and a prize crew put on board.

Eustace was a superior cook, and soon rendered himself very useful and agreeable to the officers of the prize in this capacity. Having gained their confidence, he was permitted to enjoy entire liberty on board, and he determined to use it for rescuing himself, his companions, and their property, from the captors. Having possessed the prisoners of his plan, and found the means of releasing them at the moment of action, he proceeded with his usual skill and assiduity to prepare the repast of the English officers; but soon after they were seated at the table, he rushed into the cabin at the head of his men, and with a rusty sword. The officers were taken so completely by surprise, that they had no weapons within reach and no time to move from their places. Eustace had got possession of the avenues and the arms, and he now told the mess, whom he had lately served in so different a capacity, that if they would surrender immediately, no harm should be done to any of them. They did surrender, and the vessel arrived safely with its prisoners and passengers at Baltimore.

At that city, Eustace devoted the resources which his industry and skill could command, to the relief of those whose lives he had saved. At length it was announced that peace was restored to St. Domingo, and thither Eustace returned with his master, who appears to have been worthy of the tender and faithful attachment with which this negro regarded him.

The peace was only a prelude to a bloodier tragedy than had been before enacted. M. de Belin was separated from his benefactor in the midst of a general massacre, executed by the Haytian chief, Jean Francois, at the city of Fort Dauphin. M. de Belin effected his escape, while Eustace was employed in collecting together his most valuable effects, and committing them to the care of the wife of this avenging chief. She was sick in his tent, and it was under her bed that the trunks of M. de Belin were deposited. Having made this provident arrangement, Eustace set off to seek his master; first on the field of carnage, where he trembled as he examined, one after another the bodies of the dead. At length he discovered the object of his search, alive and in a place of safety; and having again embarked with him, and the treasure which he had so adroitly preserved, he reached St. Nicholas Mole. Here the fame of his humanity, his disinterestedness, and his extraordinary courage and address preceded him, and on disembarking he was received with distinction by the population, both white and colored.

On the return of peace and prosperity under the government of Toussaint L'Ouverture, M. Belin established himself at Port au Prince, where he was appointed president of the privy council. At this time he had arrived at the decline of life, and had the misfortune to lose his eye-sight. He now regretted that he had not taught Eustace to read. He expressed himself with much emotion on that subject, saying, "how many heavy and sleepless hours of a blind old man might Eustace have beguiled, if he could read the newspaper to me." Eustace mourned his master's bereavement, and his incapacity to console him. In secret, he sought a master, and by rising at 4 o'clock, and studying hard, though not to the neglect of his other duties, he was able in three months to present himself to his master with a book in his hand, and by reading in it with perfect propriety, to give a new and surprising proof of the constancy and tenderness of his attachment.

Upon this followed his enfranchisement. But freedom did not change; it only elevated and hallowed his friendship for his late master; rather let us say, his venerable and beloved companion.

Soon afterward, M. de Belin died, leaving Eustace a fortune which would have supported him in ease during the rest of his life. But the legacies of his friend came to the hands of Eustace only to be passed by them to the needy and unfortunate. At that time, there was a vast deal of misery, and but one Eustace in the Island of St. Domingo. If a soldier was without clothing and pay, a family without bread, a cultivator or mechanic without tools, the new riches of Eustace were dispensed for their supply. Of course these could not last long, and from that until his death in 1835, a period of nearly forty years, he maintained himself and provided for numerous charities by serving as a domestic.

He lived and labored only to make others happy. Sometimes he was found defraying the expenses of nursing orphan infants, sometimes administering to the necessities of the aged relations of his late master; sometimes paying for instructing, and placing as apprentices youths who were destitute and unprotected; and often forgiving to his employers considerable arrears of wages which they found it difficult by a vicissitude of fortune to pay. His remarkable skill as a cook enabled him to provide for all these expenditures, as it secured him constant employment in all the wealthiest families. His own wants were few and small.

The virtue of this humble and noble-hearted negro, could not be hidden by the obscurity of his calling. In 1832, the National Institute sought him out to announce to him that that illustrious body had paid to his worth the highest homage in its power by awarding to him the first prize of virtue, being the sum of \$1000. To this announcement, made by a member of the Institute, he replied with his habitual simplicity and piety, "It is not, dear sir, for men that I have done this, but for my Master who is on high."

FOR THE PREVENTION OF CRIME.

Messrs. Editors,—Might not the suggestions in the following Circular to the Forwarders on the Erie Canal, dated in January, 1839, be acted out by our Rail-Road Company, and may we not hope, that on the line of the Road, at suitable distances, Churches will be erected.

Gentlemen.—As your business requires the transportation of our property on the Erie Canal, we have often considered the consequences of the violation of the Sabbath, by the passage of boats on that day. At such times, from the situation which you occupy, our minds have naturally reverted to you; and we now respectfully request your aid in preventing this great evil.

In making this request, we appear before you chiefly as philanthropists and lovers of our country. True, the Sabbath is a divine institution, and hence there is a paramount obligation to observe it; but *humanity* and *patriotism* eloquently plead for the same. Experience shows that man needs just such a rest. Without it his physical powers waste away by continual occupation. If his body be constantly employed, his mind must be neglected; and without the instructions of the Sabbath, his moral principles become impaired or destroyed, and the interests of his immortal spirit are ruined. Thus the body, the mind, the morals, and the soul, require the observance of the Sabbath.

Fully believing these truths, we commiserate those whose employments leads them to neglect this necessary repose. They are our fellow creatures. They are soon, with ourselves, to pass from the scenes of life. And their physical, mental, and moral powers are suffering for the want of this day of rest. They need its benefits, gentlemen, equally with ourselves and yourselves. The voice of humanity then, says, give them that Sabbath which is above all price to us and to our families.

The welfare of our country asks for the same. A despotic government can exist where the people are degraded, but free institutions will

be sustained only by an intelligent and moral people. Make then this people ignorant and immoral, and you destroy our prosperity, peace; and the republic. But the system of transportation on the Sabbath, as far as it extends, prevents the cultivation of the mind and the heart, and fosters ignorance, immorality and crime; and thus tends to the downfall of our country. Without entering into any extended argument and exhibition of facts, permit us to refer you to the Annual Report of the Inspectors of the Auburn State Prison, in 1838. It states, that of twelve hundred and thirty-two convicts sentenced to that prison, three hundred and one "had followed the canals," being nearly one-fourth of the whole number; and one hundred and forty-six "had been sailors," Also, that of the *whole* number, only *twenty-six*, "had been conscientious observers of the Sabbath." We see here, a great cause of crime, in their being deprived of religious instruction on the Sabbath. In view of these facts, for the sake of humanity and our country, we entreat you to give the waterman the Sabbath, by suspending the passage of your boats on that day; and then, should they not fully improve it, you will be guiltless of his growing evil.

We make this request the more earnestly, because the prominent objections to this course have been obviated. It has been said, that business men require their property to be transported on the Sabbath. We much prefer that ours should *not* be; and we are persuaded that there are few men of business and principle, who now do not agree with us in this preference, and who would not have united with us in this request, had an opportunity been offered them.

It has also been said, that the watermen, not being provided with places of worship, would perpetrate more evil on the Sabbath, in the ports where they might rest, than they now do when engaged in labour. This objection is chiefly obviated by the fact, that pleasant seats have been provided for them in Churches, every *thirty* miles along the canal, from Buffalo to Albany. It is expected this season, similarly to provide for them, every *fifteen* miles on the canal. On each Sabbath morning, at these stations, citizens visit all the boats to notify the boatmen and travellers of this arrangement, and to invite them to the house of God. They have extensively accepted the invitation, and approved of the arrangement. The experience of the past season, during which alone this system has been in operation, encourages their friends to expect much good to the boatman for the future, provided that you, gentlemen, will direct that your boats shall no more transport goods on the Sabbath, and will thus far afford this useful and necessary class of citizens in your employment, an opportunity "to keep the Sabbath day holy." In this we shall greatly rejoice, and shall the more cheerfully continue to you our business. Signed by eight hundred men of business on the lines of the Canals.

THE BURIAL SERVICE, FROM REV. F. W. FABER.

There is a sort of satisfying fulness in the teaching of the Church, as she leads you to the throne of grace with those spirit-stirring prayers of the *Burial Service*. You go home comforted in spite of yourself. Then, when with tearful eyes you gaze and gaze upon the lines of Holy Scripture, that tell us of the body's honor, they seem to fall upon us with a

force we never felt before. Out of them, as from an endless fountain, bright hopes keep springing up, till our whole soul is overflowed with quiet thought. We have not seen the last of that beloved body. We have not lost forever that earthly tabernacle that used to seem so beautiful to us, because we loved the heart that beat within it. No—it shall all come back again even as it went. Changed as it shall be, transfigured with a new and sunlike glory, still it shall be the same; and we shall know it to be the same, even as St. Peter did so strangely know Moses and Elias, when they talked with the Master in the Mount. Our vile bodies shall indeed be changed, and O, blessed mystery! be fashioned like unto his glorious body: but still, amid it all, our friends shall say to us, and we to them, as he did before us, "Behold; My hands and My feet, that it is I myself.—*Banner of the Cross.*

PRAYER BY THE DISCOVERER OF STEAM POWER.

It is now, we believe, admitted by men of science, though the world in general either overlooks or is ignorant of the fact, that the Marquess of Worcester, an English nobleman, of Charles II's time, an ancestor of the existing ducal family of Beaufort, was the person who first discovered and revealed to mankind, the mechanical capabilities of steam—that power which, in our own age, is working out effects so vast and magnificent. In presence of his Maker he was humble. The following passage from a prayer of the Marquess, while it shows him elevated with the consciousness of being the depository of a stupendous discovery, also exhibits a mind imbued with humility and noble feeling. "Oh, infinitely omnipotent God! whose mercies are fathomless, and whose knowledge is immense and inexhaustible: next to my creation and redemption, I render thee most humble thanks from the very bottom of my heart, for thy vouchsafing me (the meanest in understanding) an insight into so great a secret of nature, beneficent to all mankind, as this water-commanding engine. Suffer me not to be puffed up with the knowledge of it, but humble my haughty heart by thy true knowledge of my own ignorance!" Such language as this, used by one whose genius discovered the steam-engine, reminds us of Newton's comparison of himself to a child picking up shells on the ocean of truth.—*Cottage Magazine.*

POETRY.

(From the Utica Gospel Messenger.)

'I BAPTIZE THEE IN THE NAME OF THE FATHER, &c.'

Holy Father! hear our prayer
Make this babe thy special care;
By thy sov'reign grace divine,
May she even now be thine.

Gracious Saviour! in thy name,
We the precious promise claim,
This dear lamb we bring to thee,
O do then her shepherd be.

Where the living waters flow
 Where the greenest pastures grow :—
 Where thy "little flock" doth feed,
 Tenderly her footsteps lead.

When with grief or pain opprest,
 May she on thy bosom rest;
 Kindly wipe her tears away,
 Be her refuge, solace, stay.

Holy Spirit! Thee we ask,
 Guide her, teach her, make her meek;
 'Tis thy light can make her wise,
 Fit her to ascend the skies.

There at last may she be found,
 With the palm of vict'ry crown'd;
 Saved from death, from sin set free,
 Thine through all eternity.

M. H.

RELIGIOUS INTELLIGENCE.

To our readers.—We invite attention to the notice on the cover, of that useful periodical of our Church, "the Journal of Religious Education," and in particular, to the number for April, which contains "an address of the executive committee of our Sunday School Union," to the members of our Church generally—the design of which is to elucidate and recommend the principles of Christian education as set forth in our catechism and baptismal and confirmation services. There are few who shall read this address who will not concur with the Bishop of New-York in the opinion, that "it contains the soundest views of Christian education, that is, of that education which ought to be imparted to every individual of the race which Christ redeemed."

New Mission Chapel in Hampstead.—This Chapel, of the intention of erecting which we gave some notice in our number for March, has been commenced—several gentlemen of our Church having readily consented to act as a Building Committee for this purpose, a contract under their direction having been entered into with one of our responsible mechanics, the ninth day of last month, (April) was selected for the ceremony of laying the corner stone. This interesting service brought together a large number of persons, among whom it was pleasing to observe how many were of those who from their experience of the benefits of the first of our Mission Chapels, have learned that in such a work it is blessed alike to give and to receive; while at the same time it was no less gratifying to notice among those in attendance, not a few of the residents in the neighbourhood—tokens these, we trust, that the interest in this undertaking is not limited to any one class or section of our city—and signs too, there were in the general seriousness of the assembled audience, from which a hope may also be derived, that the prayers of many have gone up and will continue to ascend for a blessing on the work.

The corner-stone was laid by the Bishop of the Diocese, with appropriate devotions, after which, an address, which shall appear in our next number, was delivered, and the congregation dispersed, not without congratulations at so prosperous a beginning, and with expressions of many a fervent desire for a speedy and favourable completion. The dimensions of the Chapel, are to be about sixty feet by forty—rather larger than St. Stephen's, and its name is in memory of "the disciple whom Jesus loved." A promise is held out of its completion early in July next. As yet, however, only a small part of the amount needed for its erection has been contributed. The friends of the poor and the destitute, will not forget their wants—nor can we believe that in trusting thus to the readiness with which the pious will supply those wants, the agents in this work will see cause to regret that they have thus set about it in faith.

Monthly Missionary Lecture at St. Stephen's.—The subject of that for April (delivered at the appointed time) was the wide scope for "Christian Missions" even in our own country and state, and many interesting and important facts were adduced in confirmation of the subject, some of them derived from the personal observation of the lecturer in a late visit to the West. The amount collected at the door was \$51.

Society for the Advancement of Christianity in South-Carolina.—From the 29th annual report, we extract as follows: "It had its beginning in 1810. In the twenty-eight years which have elapsed, it has given employment, more or less, as Missionaries, to 31 Ministers of our Church—by the instrumentality of some of whom, it has built up many of the decayed places of our communion; while by that of others, it has given rise to new stations of our ministry, and has given encouragement and strength to old ones, to continue and prosper. It has extended some assistance to young men, since become eminently useful Ministers, in their pursuit of academic study,—and would gladly have extended more, had there been applicants for it. It has distributed of Bibles, Prayer Books, Tracts, and other publications, not less than 25,000.

To what extent, real, influential, vital religion may, by the various action of this benevolent association of Protestant Episcopalians, have been advanced in South-Carolina, it is of course impossible for man to know." • "The Board earnestly wish they could report a better account of the bounty of the Churches exerted in behalf of their funds. They wish too, they could report more of individual bounty in its favor. How could the bequest of the faithful member of Christ, more securely and certainly appropriate to the interest of his kingdom, a portion of what Providence had given, than through the treasury of this Institution? The Trust Funds in the care of this corporation, are, it is believed, advantageously attended to; and the Treasurer is always ready to submit them to the inspection of those whom they properly interest. It is to be desired, that the Vestries of country Churches, would, in more instances, put their funds under the same care." "It is solicited, that members of the Church, generally, would send to the Library, to be

placed on its many vacant shelves, such books as they find needless and cumbersome at their own houses."

Domestic and Foreign Missionary Society of the Protestant Episcopal Church.—The "Spirit of Missions" for April, contains the correspondence of four Domestic, and two Foreign Missionaries, besides miscellaneous information. The "Seneca tribe of Indians" have replied to the proposal to send them a preacher or teacher, that they wished neither. One of the Missionaries writes, that necessary expences have drawn so heavily on his means, that but for a *loan* he should have been obliged to quit the field long ago. Another writes, I owe \$71 for the necessaries of life, which must be paid by the 16th of next March. In a letter from Texas, we read, "Here is a growing population, chiefly of our own fellow-citizens, forming villages and cities, but almost entirely without the means of religious improvement. Accustomed to the influences of religion and intelligence in their native land, the absence of them here cannot but be serious in its effects on their habits. The facilities for money-making in land speculations, and the boundless spirit of enterprise which pervades the republic, absorb their entire attention; many of those who have enjoyed the grace of God in other days, lose their religion, and not unfrequently become conspicuous for wickedness; while those who have resisted the stronger influence of other places, seem to acquire a callousness here almost hopeless. This country, and all our north-western states, contain more backsliders, perhaps, than any other section of Christendom. Yet there is a demand for the word of God from many in all directions." In a Missionary sermon it is said, "It is not your personal exertions; we are not called to a long journey, to a dangerous voyage, to a perilous and laborious undertaking, even though souls are at stake. We are only asked to give our pecuniary help, that others may go,—to give our help that the doors of the Lord's house may be opened—that the word may be preached, the sacraments administered among your own countrymen, who are afar off, and that they may not forget the Lord who bought them." The amount reported is for Domestic Missions, \$2,387, of which \$589 from South-Carolina; for Foreign, \$1,859, of which, \$927 from South-Carolina.

Diocese of Florida.—Extract of a letter from a Missionary dated 10th April.—"I reached Quincy last fall. It was not known that there was an Episcopalian in the place, and even Bishop Kemper thought it a hopeless effort. I succeeded in less than a month in organizing a Church. My congregations were large and are still so, and in a few weeks an attempt was made to start a subscription for a Church. Such was the liberality manifested, that in two months the Vestry became responsible for the entire completion of the Church; and every dollar they expect to raise among themselves and pay when the work is done; this as you will readily perceive, is a mark of great liberality, a fine building 60 by 45 feet, with a Vestry-room 10 by 20 in addition, surmounted by a tower 28 feet high, and to be finished out and out, ready for use, and paid for when done, by a Vestry, which six months ago had no existence,

and in which there is not one man, who six months ago, would call himself an Episcopalian, is certainly doing well for the Church. This Vestry is composed of ten persons, the most wealthy and influential of the county are among them. Let me now come to the point. There has been so much liberality shown, that it would be wrong to ask another dollar from the few friends that have started the Church here. I am desirous to have the Church presented in full, and want therefore *furniture, bell and organ*, and I want also, to show them that their brethren abroad feel an interest in them. They are high minded men and would not resort to importunity, but would be gratified with any mark of regard in the shape of a voluntary contribution. All we ask is \$1,200. How much might I get in Charleston, without begging of individuals?

Subscriptions for the above object may be left at this office, and we respectfully commend it to the liberality of the affluent and others.

Visiting the Sick.—Canon 23 of the "Episcopal Church of Scotland," provides, that the minister must be *called* to visit a sick member of his congregation. To go, without being called, might be considered intrusive, and where there is no call the clergyman cannot be supposed to know of the sickness.

Roman and Calvinistic Theology.—Both are attractive, because at first sight, each theory has no flaws. This appearance is gained by exceeding the limits of the revealed word—it is a mere substitution of reason for faith.

Conversion of China.—Looking to *this*, a Medical Missionary Society was organized in that land, in 1838. It will encourage the practice of Medicine among the Chinese, according to European improvements, but it is also Missionary, because it is intended indirectly to advance the cause of Missions.

[This came not in season to be inserted in its proper place.]

FOR THE GOSPEL MESSENGER.

In casting our eyes over the *Charleston Observer*, of April 13th, our attention was arrested by a piece headed "*A most strange phenomenon*," and subscribed "*An Observer*." Perhaps there never has been an instance where a writer has more seriously committed himself, by making rash, unwarrantable and flagrantly false statements than the present. It appears, that from hearsay, (for most certainly, an "*Observer*," could never have personally perused the sermon) he has learned that a discourse was recently delivered in Brooklyn, by Rev. Evan M. Johnson, which has been published under the title of "*Missionary Fanaticism opposed to Christian zeal*." After stating who Mr. Johnson is, he observes, "His object in this sermon, is to show, that all missionary efforts, both Domestic and Foreign, are unscriptural, unreasonable and fanatical." Now that the Rev. Gentleman is strongly, and for reasons that

have satisfied his own mind, from principle, opposed to Foreign Missions, there is and can be no doubt, (and by the way let us remark, that in this respect he does not stand alone, some of the best and wisest men of his communion coinciding in sentiment with him;) but for any one to assert from the discourse under review, that he is also inimical to the Domestic Branch of Missionary effort, is to us "a Phenomenon" far more "strange" than that witnessed by an "Observer," when the "intellectual hallucination" of Mr. J. was being poured into his ears. Unwilling as we always are, to sit in judgment on the motives and intentions of our fellow beings, we cannot but think that in perusing his piece, an "Observer" was influenced by a mean and more detestable *spirit* than that which he so charitably imputes to the author of the discourse. He is under the impression that the "love of money" (of which he would fain believe that Mr. J. is a large holder) was the root of the evil with him, and therefore rather than part with his gold, he would, in the face of conscientious convictions to the contrary, give over to the "moles and bats" the cause of God. The man who is bold enough to make a charge of this nature against a respectable divine, of a respectable communion, should look well into his authorities before he makes public his crimination, and should also be especially careful not so to place himself, as to be exposed to the indignation of society, for slander and falsehood. Neither of these precautions have been regarded by an "Observer," but in the rashness of his ignorant zeal, he has defamed the character of a most liberal minister, and been guilty of an assertion (which had he taken the pains properly to inform himself on the subject) he could not but have known was utterly and cruelly false. No minister in the Episcopal Church, to the certain knowledge of the writer, is more favorable to the exercise of Missionary benevolence, in the United States than the Rev. Mr. Johnson, nor has this cause received simply his good wishes for its advancement, but it has also been assisted by his means. And we are much inclined to doubt, whether an "Observer" with the same amount of wealth at his command, would more freely dispense it for Foreign Missions, than the Rev. Mr. J. has done in the way that seemed right in his eyes.

A LOVER OF TRUTH.

TRIBUTE OF RESPECT.

In the death of our highly esteemed, respected and lamented fellow citizen, HENRY F. FABER, Esq., the city of Charleston and the State of South Carolina, has lost a public benefactor; and a numerous circle of acquaintances have to bewail the loss of his warm and undeviating friendship. Mr. Faber took great delight in forwarding and bringing to its final completion, any, and every public improvement, which he thought would add to the beauty or interest of his native city or State. The success which attended the South-Carolina Canal and Rail-Road, was owing in a great measure to his individual exertions, untiring endeavours and liberal patronage in the way of subscription to its stock. The writer is well aware, that it was not done for the sake of any public applause, or personal aggrandizement, but solely, that a project so new in our State, then, should not fail of success. If any of his immediate friends expressed a doubt in his presence, as to the practicability of the measure, he would never lose the opportunity of trying to convince them by reason and argument, of the perfect feasibility of the measure; and in many instances, have I known of his

happy success in turning many who were opposed to a Rail-Road, to be its best friends and largest subscribers.

The new St. Philip's Church of our city, was a darling object of his care and attention, and has shared largely of his liberal munificence; and who can tell, had life been spared, what a greater amount he might not have bestowed upon it. The Vestrymen and Wardens of that Church could not evince their gratitude better, than by erecting in some conspicuous part of that splendid edifice, a suitable monument to his memory; describing his many virtues, and particularly his liberality towards the rebuilding that house of God.

In the domestic and social relations of life, Mr. Faber had not a superior, for he was a dutiful and darling son, and affectionate brother, a loving husband, a tender parent, a humane master, and a sincere friend. But alas!

"For him no more the blazing hearth shall burn,
Nor tender consort watch with anxious care;
No children run to kiss their sire's return,
Nor climb his knee the envied kiss to share."

It was a pleasing reflection to my deceased friend, that, he never made an enemy, and if any there be, who ever did entertain animosity in their bosoms towards him, to them I will address the words of an eloquent divine, (the late Bishop Dehon) that "superior excellence is always irksome to corrupt minds."

Before the closing of this feeble tribute to the memory of a valued friend, one with whom I have been intimately acquainted from early infancy, what consolation can I offer to his immediate and afflicted family. They have the consolation held out in Holy Writ, that they who live and die unto the Lord, he will in no wise cast out.

In conclusion, I will add,

"Friends, who could calm his heart, and dry his tear,
Around his dying couch in sorrow stood,
O'er him that form, his bosom held most dear,
Low bending wept affection's purest flood.

"Soft was the pillow where his parting breath
Hung faintly, trembling on his lips of snow,
Bereft of half its stings, the dart of death
Deep in his bosom gave the fatal blow.

"His eye is dim—his cheek has lost its glow,
Cold is his stiffen'd hand, and mute his tongue,
White as the waving drift of mountain snow,
Those lips where sounds of love and sweetness hung."—PERCIVAL.

His remains were interred on the afternoon of Good Friday, the 20th March 1839, in the cemetery of St. Philip's Church, attended by a numerous concourse of relatives, friends and acquaintances.

Farewell, departed spirit!

Died on the morning of the 9th ult. **HARRIET RUTLEDGE TOOMER**, youngest child of J. W. and E. R. Toomer.

The death of this person, though she was but a child, has produced both within and without her immediate family circle, a melancholy sadness not ordinarily caused by the decease of one so young. Indeed she was not an ordinary child. Beautiful, and suffused with a flush of health, fresh as the first dawn of the morning, she seemed destined to a long career on earth; and her unforeseen as well as sudden withdrawal, has produced the most painful sensation. Womanly in her manners far beyond her years, her intellectual developments were proportionally bright; and altogether she furnished indications of uncommon promise. As her position in life allowed her to be generally known, she was as generally beloved; for her sprightly conversation, her graceful deportment, united with a desire to please, endeared her to almost every one with whom she became acquainted. We are not aware that she evinced any marked religious sensibilities; but trained up as she was, "in the nurture and admonition of the Lord," and taken hence before the soul was sullied by the blight of conscious sin, we may not doubt that her repose will be forever in the bosom of her Saviour and her God.

The blank caused by this bereavement is rendered the more afflictive, and the providence is the more marked, as but three months before, her eldest sister, Mrs. Ann Wragg, was called from the same home to her final home. Having just entered upon her duties in life as a wife and a mother, bound by every tie which could make the soul wish to linger on earth, and having as yet experienced but few of those woes which

betide us here, she was transplanted, as we believe, to a happier world. And there rest the sisters side by side, never more to be disturbed in their quiet repose, until the trump of the archangel shall call them forth to the resurrection of life!

How mysterious are the ways of God! Whilst the helpless and decrepit, those who long for their dissolution, are frequently left to drag out a painful existence; the young, the useful, the beloved, are hurried from us, by the swift torrent of death. But it becomes not us to murmur nor to arraign the wisdom of the all-wise. "For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts."

But, however inexplicable the ways of providence may be, in the death of these young persons, one thing at least is plain, they are removed from countless ills which all their elders are left to deplore. Be it then the part of their friends not to sorrow as those without hope; but rather to rejoice in tribulation, knowing that tribulation worketh patience, and patience experience, and experience hope, if the love of God be shed abroad in the heart by the Holy Ghost, which is given unto them.

Sisters! ye have gone before us, and your saintly souls are flown,
Where tears are wip'd from ev'ry eye and sorrow is unknown;
From the burthen of the flesh, and from care and fear released,
Where the wicked cease from troubling, and the weary are at rest.
"Earth to earth," and "dust to dust," the minister hath said,
So we lay the turf above you now and we seal your narrow bed;
But your spirits, sisters! soar away among the faithful blest,
Where the wicked cease from troubling, and the weary are at rest.
And when the Lord shall summon us, whom you have left behind,
May we, untainted by the world, as sure a welcome find;
May each, like you, depart in peace, to be a glorious guest,
Where the wicked cease from troubling, and the weary are at rest.

Episcopal Act.

Confirmation was administered by the Bishop of the Diocese, at St. John's, Colleton, on Sunday, 21st ult., the whole number confirmed, of white and colored, being 120.

MISSIONARY FUND.

Any of the clergy who may have paid contributions to the Fund in the hands of the Bishop for *Missions in South-Carolina*, in March, are requested to state the items paid to the publisher, as the memorandum of them was mislaid, after the amount received which was \$21, had been deposited in Bank.

April—Paid for this Fund, contributions from the congregation of St. Philip's } \$120
Church, by Rev. A. Kaufman, }
From the congregation of St. Bartholomew's, by Rev. F. P. Delavoux, } 36

CALENDAR FOR MAY.

1. St. Philip and St. James.	12. Sunday after Ascension.
5. 5th Sunday after Easter.	19. Whitsunday.
6. }	22. }
7. } Rogation-Days.	24. } Ember-Days.
8. }	25. }
9. Ascension-Day.	26. Trinity Sunday.

ERRATA.

- Page 34, line 28 from top, for "therefore," read and fast;
41, " 1 " " after word Church, insert which, and in line 2d, for as
read is, so that the sentence will read, "the Church which in all respects is" &c.
42, line 17 from top, for "your work," read our work.
" " 10 " end, for "the stewardship," read a stewardship.
45, " 23 " top, for "fathers' affections," read fathers and affections.
47, " 11 " " for "of all," read for all, &c.
51, " 20 for "Anithus," read Olinthus.
52, " 12 " "Iscariot," read Iscariots.

